Magazine of Maj[illegible]ullah UK

ANSARUDDIN

November - December 2014 Nabuwat - Fatah 1393 HS Vol:11 No:6

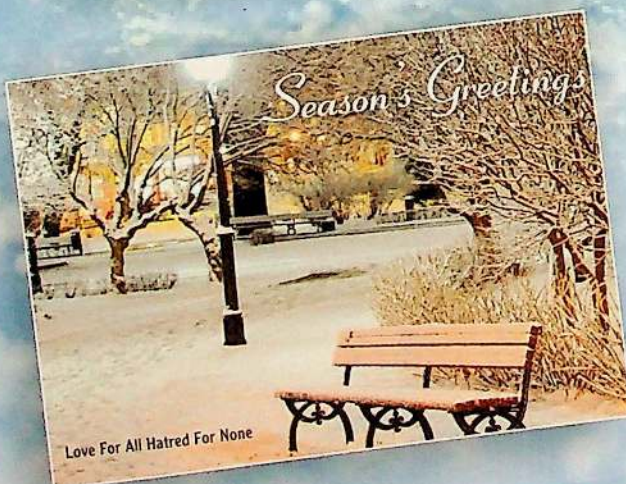


It was a very kind thought to send Season Greetings to local residents. This has gone a long way to help bridge the divide that has been created in recent years. ***Christine Hanley***



I was so touched to received a card from your organisation - I live in Cardiff UK, I just wanted to say thank you and how important your work is.
Polly Ferguson

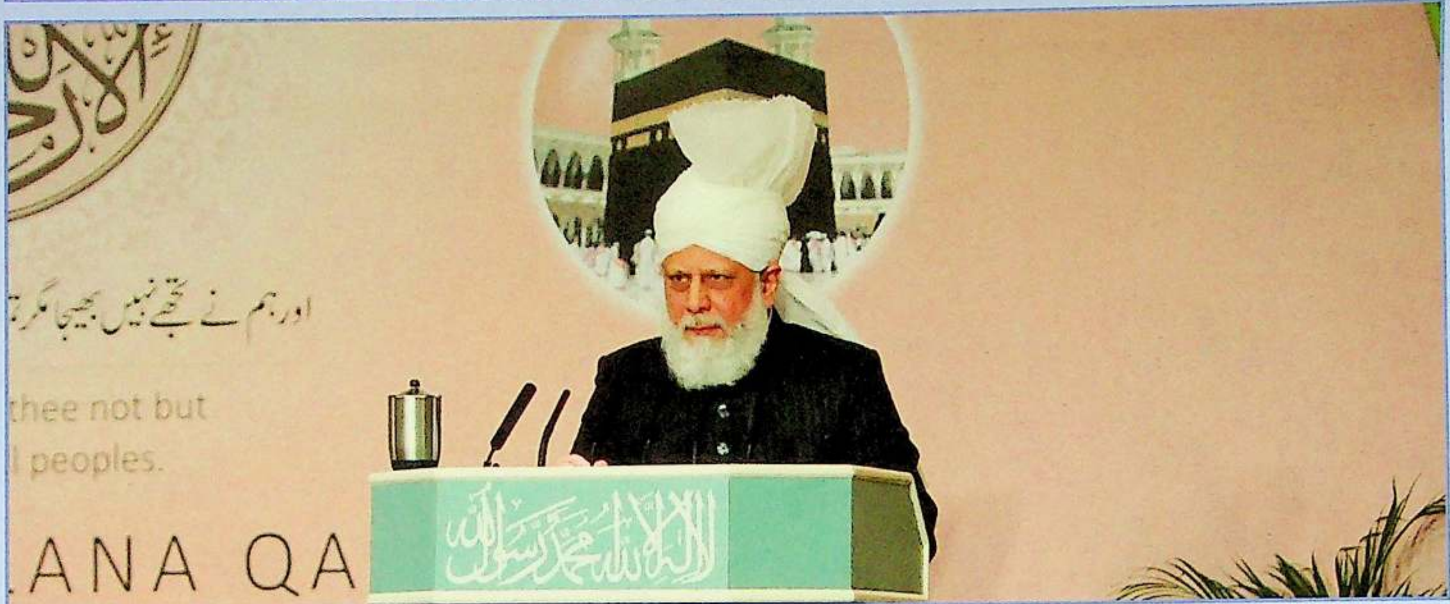
I would just like to thank you for the post card. Very thoughtful at this time of year. people are fearful and should simply recognise the good in each other.
Susie



Suffice to say that the card stopped me in my tracks and for the first time for a long time, made me examine my own attitude to Muslims in general, which had become very negative due to press coverage of acts by extremist Muslim factions. ***JOAN NAYLOR***

Hazrat Khalifa-tul-Masih [illegible] be his helper) addressing the [illegible] session of Jalsa [illegible] from Baitul Futuh Mosque live [illegible]









ANSARUDDIN

بســـــم اللّٰه الرّحمٰن الرّحيم

In the name of Allah, the Gracious, the Merciful

Magazine of Majlis Ansarullah UK

CONTENTS

EDITORIAL BOARD

Published by:
Majlis Ansarullah UK
Baitul Futuh Mosque, 181 London Road,
Morden, Surrey SM4 5PT
Tel: 020 8874 6630 Fax: 020 8687 7845
E-mail: ansaruddinuk@hotmail.com

ANSARULLAH PLEDGE

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ

وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad ﷺ is His servant and messenger.

I solemnly pledge that I shall endeavor throughtout my life for the propagation and consolidation of Islam Ahamadiyat and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. InshaAllah.

ANSAR ARE REQUESTED THAT THEY NOT ONLY WATCH THE FRIDAY SERMONS BY HUZUR THEM SELVES BUT ALSO MAKE SURE THAT THEIR FAMILY MEMBERS LISTEN TO THOSE AS WELL. JAZAKALLAH

Dars-ul Qur'an

لَيْسَ الْبِرَّ اَنْ تُوَلُّوْا وُجُوْهَكُمْ قِبَلَ
الْمَشْرِقِ وَالْمَغْرِبِ وَلٰكِنَّ الْبِرَّ مَنْ اٰمَنَ
بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَالْمَلٰٓئِكَةِ وَالْكِتٰبِ
وَالنَّبِيّٖنَ ۚ وَاٰتَى الْمَالَ عَلٰى حُبِّهٖ ذَوِى
الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنَ وَابْنَ
السَّبِيْلِ ۙ وَالسَّآئِلِيْنَ وَفِى الرِّقَابِ ۚ
وَاَقَامَ الصَّلٰوةَ وَاٰتَى الزَّكٰوةَ ۚ وَالْمُوْفُوْنَ
بِعَهْدِهِمْ اِذَا عٰهَدُوْا ۚ وَالصّٰبِرِيْنَ فِى
الْبَاْسَآءِ وَالضَّرَّآءِ وَحِيْنَ الْبَاْسِ ۗ
اُولٰٓئِكَ الَّذِيْنَ صَدَقُوْا ۗ وَاُولٰٓئِكَ
هُمُ الْمُتَّقُوْنَ ﴿١٧٨﴾

Translation:

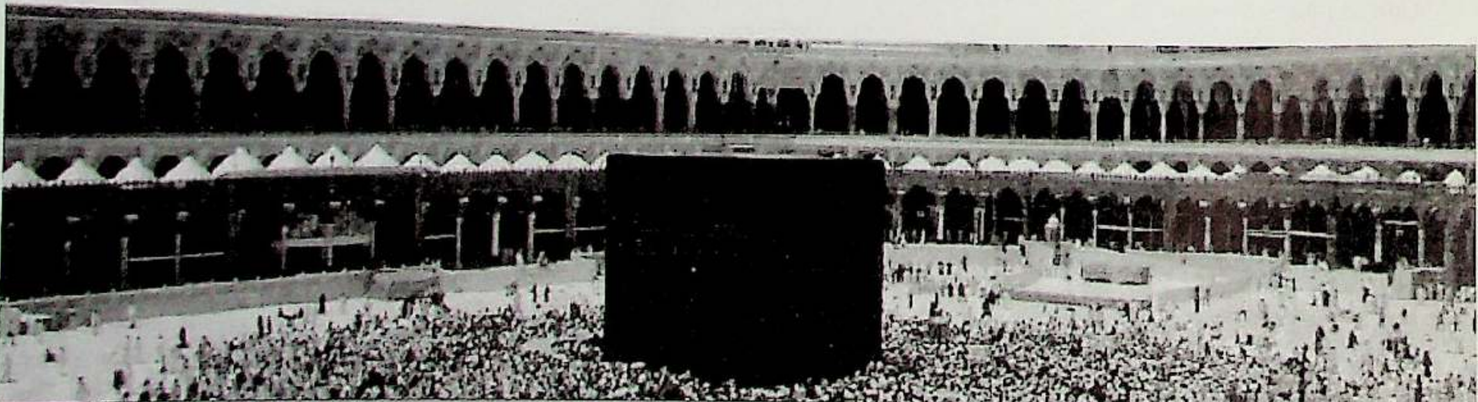
It is not righteous that you turn your faces to the East or West, but true righteous is he who believes in Allah and the Last Day and the angels and the Book and the Prophets, and spends his money for love of Him, on the kindred and the orphans and the needy the wayfarer and those who ask for charity , and for ransoming the captives; and who observe Prayers and pays the Zakat; and those who fulfil their promise when they have made one, and the patient in poverty and afflictions and the steadfast in time of war; it is these who have proved truthful and it is these who are the God-Fearing.

Commentary:

The verse points to an important principle relating to form and spirit. Every commandment must have an outward form as well as an underlying spirit. What, however, is really meant is the underlying spirit and not the outward form which mostly serves as an outer shell for preserving the inner kernel. To illustrate this principle, the verse refers to the commandment relating to the turning of faces to a particular direction while offering prayers.

The verse points out that Islam has not directed the Faithful to face in a particular direction during prayers, because it considers such an act to be of any intrinsic virtue. The fixing of a special direction is merely meant to bring about uniformity, whereas what really counts is the purpose of underlying it, which is perfection of faith and deeds. The Quran accordingly, proceeds to give in a nutshell the Islamic teachings about these two subjects.

This verse gives a gist of the teachings of Islam. It begins with the fundamental Islamic beliefs and doctrines which are the source and basis of all actions and on the rectitude of which depends on the rectitude of one's actions. After stating the fundamental objects of the faith, the verse proceeds to mention some of the more important ordinances relating to man's actions. Pride of place is given to charity, which a man gives not as a duty imposed on him, but as prompted by love, solicitude and sympathy for his kinsmen and fellow beings or out of love for common humanity.



Dars-ul-Hadith

Hadhrat Anas ﵁ relates that the Holy Prophet ﷺ said: Strive against the idolaters with your belongings, your persons and your tongues *(Abu Daud)*.

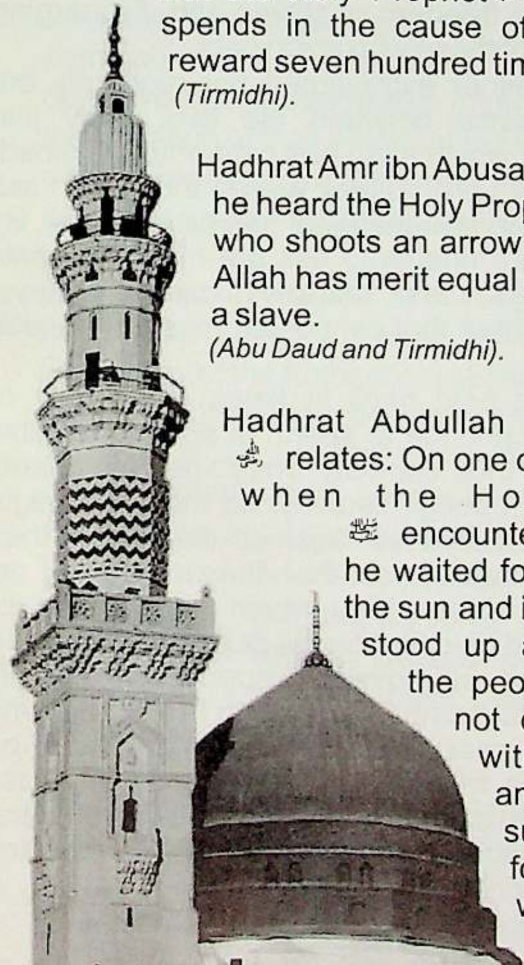
Hadhrat Abu Hurairah ﵁ relates that the Holy Prophet ﷺ said: He who observes the fast for a day in the cause of Allah will find that Allah has dug a moat between him and the Fire as wide as the distance between heaven and earth. *(Tirmidhi)*.

Hadhrat Abu Sa'id Khudri ﵁ relates that a man came to the Holy Prophet ﷺ and asked: Who is the best of mankind? He answered: A believer who strives with his person and his property in the cause of Allah. The man asked: And after him? He said: A believer who worships Allah in a mountain valley and spares people all mischief. *(Bokhari and Muslim)*.

Hadhrat Abu Yahya Kharaim ibn Fatik ﵁ relates that the Holy Prophet ﷺ said: He who spends in the cause of Allah has his reward seven hundred times. *(Tirmidhi)*.

Hadhrat Amr ibn Abusah ﵁ relates that he heard the Holy Prophet ﷺ say: He who shoots an arrow in the cause of Allah has merit equal to the freeing of a slave. *(Abu Daud and Tirmidhi)*.

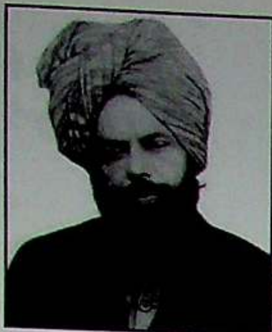
Hadhrat Abdullah ibn Abi Aufa ﵁ relates: On one of the occasions when the Holy Prophet ﷺ encountered the enemy he waited for the decline of the sun and in the meantime stood up and addressed the people saying: Do not desire a brush with the enemy and continue to supplicate Allah for security. But when you meet the enemy be steadfast and remember that Paradise lies under the shadow of swords. Then he supplicated Allah, Rcvcaler of the Book, Driver of the clouds, Defeater of hosts, vanquish them and succour us against them. *(Bokhari and Muslim)*.



Hadhrat Abu Hurairah ﵁ relates that the Holy Prophet ﷺ said: A martyr does not suffer when he is slain any more than one of you suffers from being bitten by an ant. *(Tirmidhi)*.

Hadhrat Anas ﵁ relates that the Holy Prophet ﷺ said: He who supplicates sincerely for martyrdom is granted it, even though he is not slain. *(Muslim)*

Hadhrat Anas ﵁ relates that some people came to the Holy Prophet ﷺ and requested that he should send some men with them who should teach them the Qur'an and the Sunnah. He sent with them seventy men of the Ansar who were known as Qaris (Reciters) among them my maternal uncle Haram. These people used to recite the Qur'an and occupied themselves at night with teaching and learning it. During the day, they brought water to the mosque and gathered wood for fuel which they sold and with the proceeds of which they purchased food for those who remained in attendance in the mosque and the needy. These people were sent by the Holy Prophet ﷺ with those who had asked for them but were slaughtered treacherously on the way. While they were being slaughtered, they supplicated: 0 Allah, convey from us to our Prophet that we have reached Thee and are pleased with Thee and that Thou art pleased with us. A man approached Haram from his back and transfixed him with his spear, whereupon Haram cried out: By the Lord of the Ka'aba I have achieved my purpose. The Holy Prophet ﷺ informed his Companions: Your brethren have been slaughtered and they supplicated: O Allah convey from us to our Prophet that we have reached Thee and are pleased with Thee and that Thou art pleased with us. *(Bokhari and Muslim)*



Writings of the Promised Messiah

People of the world may be inclined to think that it is Christianity which may ultimately spread throughout the world, or it may be Buddhism which will prevail in the end. But they are certainly wrong in these conjectures. Remember that nothing happens on this Earth unless it has been so willed in Heaven. And, it is the God of Heaven who revealed to me that ultimately it will be religion of Islam which will conquer the hearts people.

(Braheen-e-Ahmadiyya: Roohani Khazain, Vol.21, p427)

I declare with full confidence and steadfastness that I am in the right and that with the grace of Allah, I will emerge victorious in this struggle. As far as I can observe with my far-reaching sight, I see the entire world ultimately covered by the advancing step of my truth. The time is near at hand before I shall gain a resounding victory. It is so because another voice speaks in support of what I speak and there is another Hand which operates to strengthen my hand. This is not perceived by the world but I see it. In me vibrates the voice of a heavenly spirit which instills each word I speak with life. There is commotion and upsurge in heaven which was fashioned out of a handful of dust, a puppet figure whose movements are manipulated from on high. All those upon whom the door of repentance is not yet closed will soon see that I am not of my own accord. Can they be seeing with eyes which fail to recognize a man of truth? Can he be deemed alive who has no awareness of this Heavenly call.

(Izalah Auham: Roohani Khazain Vol. 3, p 403)

Rest assured that this is a tree planted by the Hand of God. He will never permit it to go to waste. He will not be satisfied until He has seen it through to its fullness. He will see to it that it is well irrigated and will build a protective fence around it. Thus God will bless my followers with astounding progress and prosperity. Have you left any stones unturned? Had it been the work of man, this tree would have been cut and felled since long and no trace of it would have been remained.

(Anjam-e Atham: Roohani Khazain Vol 11, p64)

That is, O ye who believe, spend by way of generosity or benevolence or charity such of your wealth as you have acquired lawfully, that is to say, no part of which has been acquired through theft or bribery or dishonesty or embezzlement or wrongdoing. Do not select for charity out of it that which is useless or unclean.

The truly virtuous shall drink of a cup tempered with camphor. The reference to camphor means that their hearts will be cleansed of all the burning desires and impure urges of the world. The root of the Arabic word for camphor connotes suppression, or covering up, which means that their illicit emotions will be suppressed and they will become pure-hearted and will enjoy the coolness of understanding. Then it is said that they will drink from a spring which they shall cause to gush forth from the earth through their efforts. This indicates a deep mystery of the philosophy of paradise. Let him who has understanding understand it.

The truly virtuous are in the habit of spending their wealth out of love of God on their kindred and on the upbringing and training of orphans and in making provision for the poor and for providing comfort for travellers and for those who ask and for procuring the freedom of slaves and discharging the burdens of those who are in debt.

They are neither extravagant nor niggardly but keep a balance between the two. They join together that which Allah has bidden to be joined, and fear their Lord. In their wealth those who ask and those who are unable to ask have a right. By those who are unable to ask are meant animals such as dogs, cats, sparrows, oxen, donkeys, goats and others that cannot express their needs in words.

They do not hold back in times of scarcity or famine, but continue to spend at such times also according to their capacity. They spend in charity secretly and openly; secretly, so that they might safeguard themselves against displaying their charity and openly, so that they might set an example for others. That which is set aside for charity should be spent on the poor and the needy, and on those employed in connection with its collection and distribution, and to help those who have to be rescued from some evil, and on procuring the freedom of slaves, and on those burdened with debts and the afflicted and on other purposes which are purely for the sake of God and on those striving in the cause of Allah.

(70-74 The Philosophy of the Teachings of Islam)

Conference of World Religions
GOD IN THE 21st CENTURY



A Historic Keynote Address by Hazrat Khalifatul Masih V ***on 11th February 2014 in Guildhall, London***

In the name of Allah, the Gracious, Ever Merciful. All distinguished guests Assalamo Alaikum Wa Rahmatullah Wa Barakatohu- peace and blessing of Allah be upon you all.

First of all I would like to take this opportunity to thank all of the distinguished guests for attending this event. 1 would particularly like to express my gratitude to the eminent guest speakers, who in a very short space of time, have outlined their beliefs and views. I fully understand that to fully explain one's beliefs, in such a short period of time is impossible and so perhaps our distinguished guests will have been unable to discuss everything that, they would have liked.

Nonetheless, the fact that the people of different backgrounds have gathered together this evening upon one platform proves that we, who arc the followers of various religions, are united by a common desire and objective. And that common objective is to work towards improving the lives of the Creation of the Creator of the Heavens and the earth- amongst whom human beings have been deemed to be the very highest form.

Over the course of the past year, various events have been held to mark and celebrate the Centenary of the Ahmadiyya Muslim Community in the United Kingdom, but today's event is the best of all. It is an excellent means of providing a common platform for people to come together to discuss the importance of God in these times. Thus, those who have arranged this event are deserving of our thanks and gratitude. I am personally particularly grateful because through this evening's event, 1 have been introduced to many new people.

These sentiments of gratitude I feel actually turn my attention towards that God, Who according to the teachings of my religion has commanded man to show gratitude to his fellow man wherever it is due. Thus, if someone is kind to you it is necessary to express your appreciation to them, because being grateful to man is an essential requirement of being grateful to God Almighty. It is this perception and portrayal of God that Islam provides. Certainly, if a person who follows the true teachings of Islam and who truly believes in God were to act upon just this one teaching with sincerity, he would find that his gratitude would be a means of spreading love and affection in society, just as a blossoming flower spreads beauty and fragrance amongst its surroundings regardless of which century this is being spread in.

If every single one of us were to act in this way we would find that the burning hatreds and conflicts of the world that emerge at different times, in different ways and on different occasions would all be buried once and for all and would be replaced by love and peace at all times and at all places.

Some people may think what I am saying is rather idealistic and impossible to practically achieve. Yet, when we look at the long history of religions we come to realise that such a compassionate and caring society is exactly what God desires.

God wills that mankind achieves these noble objectives and reaches such a moral pinnacle. It is for these reasons that God has continually sent His prophets and righteous representatives to all parts of the world. They have been sent in order to reform mankind and to develop a spirit of mutual love, compassion and brotherhood amongst all people. God sent His representatives so that people would be drawn towards fulfilling the rights of God Almighty and discharging the rights of one another.

God's Prophets and chosen people were able to form around themselves a community of such people who strived to lead their lives according to His teachings, whilst those who did not accept

them invariably met a sorry fate. Whenever God sent His representatives they were not universally accepted and there were people who opposed religion and dissented. They would say that the claimant was merely trying to instil fear into the people and that in reality there was no need to believe in a God who was said to be the Possessor of all Powers. Yet, those very people who denied God and who opposed the Prophets were ultimately always destroyed.

The Holy Quran recounts the incidents of such people who moved far away from God Almighty and consequently became embroiled in various trials and tribulations and were ultimately left ruined. Conversely, those who established a close union with God were successful and always proved to be victorious. Such narrations are given not only in the Quran, but in the scriptures of other religions as well. Upon reading or hearing these accounts we are forced to consider and question, whether these stories are just myths and fables or are they steeped in reality? Did those consequences that God's chosen people warned about actually come to occur? Were the signs fulfilled that God's representatives proclaimed? Did God Almighty reward and bestow His bounties on His chosen ones? As a result of the teachings of the Prophets, did people who believed in God come to walk upon a path paved with love and compassion for others'?

In this short time, I cannot explain each individual issue in depth, but I can attest to the fact that the history of religions proves that the answer to all of these questions is most certainly 'Yes'. The Holy Scripture that I believe in, the Holy Quran, clearly informs us that all of these things are true and that God Almighty sends His prophets with a mission to inculcate the very highest possible standards of spirituality in mankind by forming a close union with God. Through that union man comes to fulfil not only the rights of God, but also by displaying the very highest moral standards they are led to fulfilling the due rights of God's Creation. And as 1 said earlier, amongst God's Creation it is human beings who have been deemed to be the very best by God Almighty. Both of these fundamental teachings are such that if they are established in any society, the people who abide by them will not only attain the pleasure of God, but will also be those who spread love, affection and brotherhood.

According to my beliefs as a Muslim, Allah the Almighty sent the Holy Prophet Muhammad ﷺ for the reformation of the entire world and to instill these paramount objectives amongst mankind. In his efforts to reform, he preached this Divine message constantly and would strive endlessly, day and night. His efforts were not limited to preaching but rather each and every night he would bow down before His Lord in prayer, weeping with such anguish and heartache that the place where he prostrated would become submerged in tears.

What was it that the Holy Prophet ﷺ prayed for so earnestly? It was not for his personal wealth or power. It was not to usurp any government or administration.

Rather, his every prayer was consumed by utter torment beseeching His Lord that why people were not spiritually and morally reforming. Why did they refuse to abandon their cruelties? Why were they unwilling to forsake wrong doing and evil? And because of all of this, why were they throwing themselves into an abyss of destruction? The Holy Prophet's ﷺ agony and anguish was so deep and his state of anxiety and despair was so great, that in the Quran Allah addressed him directly, asking if he would grieve himself to death because they did not listen or heed his message.
(The Holy Qur'an, Ch.18:V.7.)

However, God Almighty is He Who listens to earnest and heartfelt prayers and so He answered those prayers of the Holy Prophet Muhammad ﷺ. History testifies to the fact that those very people who were ignorant and uncivilised, drunkards, fornicators, gamblers, thieves and involved in all types of vices, came to rid themselves of all of these evils and replaced them with the most magnificent moral values instead. Those very people were transformed. Those very people developed an unbreakable bond with God Almighty. Never could any worldly power have brought about such a spiritual revolution.

In worldly terms the early Muslims were very weak, and even if the Muslims did gain any power, it was at a much later time. During that initial period they

remained poor, destitute and without means, yet, due to their passionate and sincere faith and their close relationship with God they were ever ready to sacrifice their lives for His sake. They developed the highest standards of sacrifice and such an ardent desire to serve mankind that they were ready to handover all of their possessions and whatever they had in their homes for the sake of helping other people.

If we compare and contrast the lives of those people before and after they came to believe in God, there can be no doubt of the great transformation and metamorphosis that occurred in their hearts, which was entirely due to having gained knowledge and understanding of God. Those very people came to witness the clear signs of God's Help. The spiritual revolution that occurred was not the result of chance or due to a desire to achieve any worldly goal; rather, they witnessed and saw for themselves that the sentiments of love in the heart of the Holy Prophet ﷺ towards other people were unparalleled.

Even Islam's most bitter and ferocious foes were compelled to accept this fact. They were witnesses to the truth that the Holy Prophet ﷺ responded to their brutality, hatred and vicious assaults with nothing but forgiveness, mercy and compassion. They were witnesses to the truth that when the Holy Prophet ﷺ gained victory over the sworn enemies of Islam, who in the past had left no stone unturned in their efforts to destroy the religion, he responded with peace and forgiveness by saying to them: 1 have no personal enmity towards you. I do not wish to take any revenge for cruelties and persecution that you inflicted upon us in the past. As long as you guarantee that you will live peacefully you are free to remain in Makkah. You will not be treated cruelly or unjustly as a result of your religious differences or beliefs.

When the countless enemies of Islam observed this incomparable example of benevolence, they had no option but to acknowledge it. To give just one example: Upon seeing the conduct of the Holy Prophet ﷺ an opponent of Islam called Akrama who had committed monumental cruelties against the Muslims, instinctively said that only a person who was truly from God and whose love for mankind was peerless could act in such a compassionate way. Seeing the example of the Holy Prophet ﷺ those enemies of Islam came to repeatedly and openly proclaim that the law revealed to him was unquestionably true and that the title the Quran had conferred upon him as being a 'mercy for all mankind' was entirely justified.

They acknowledged that from every organ, every pore and every fibre of his body gushed forth a spring of mercy and compassion for humanity. They openly affirmed that the Holy Prophet's ﷺ every act was an example of the very highest standards of mercy and proved the truthfulness of the Word of God. In light of these compassionate teachings one question or allegation could potentially be raised, and indeed, is regularly invoked by some non-Muslims. The allegation is that if Islam does teach Muslims to show love and sympathy towards others and if the Holy Prophet ﷺ truly was the 'mercy for all of mankind,' then why were religious wars fought? To understand this question you must be acquainted with the true early history of Islam and keep in mind two important points.

Firstly, history testifies to the fact, which even impartial non-Muslim Orientalists recognise, that in the early years after the Holy Prophet ﷺ made his claim, he and his followers were subjected to the most barbaric and horrific persecution in Makkah by those who were either not religious or were idol worshippers. Indeed many companions of the Holy Prophet ﷺ including men, women and children, lost their lives. To give just one example of the brutal nature of the opposition: There were instances of Muslim women having each of their legs tied to a different camel and then the camels were made to run in opposing directions, so that the bodies of the Muslim ladies were literally wrenched apart and split asunder into two pieces.

In fact, there is a very long list of atrocities that occurred but I am unable to mention them all here. Yet, despite enduring such inhumane and savage cruelty the Muslims did not seek any form of revenge, either openly or in secret. Rather, after years of facing sustained and bitter persecution the Holy Prophet ﷺ and most of his companions migrated from Makkah. Some of the Muslims went

to live in the city of Medina, whilst some travelled to other places. In Medina, where the Holy Prophet ﷺ migrated, a large number of people had come to accept Islam. However the disbelievers of Makkah could not bear to sec that the Muslims were now living peacefully and had become well settled.

Thus, just 18 months after migration they attacked the Muslims of Medina with an army of 1000 extremely well-equipped soldiers. In comparison, the Muslim army was made up of just 300 people bearing almost no weaponry, just a handful of swords and arrows. If the relative merits of the two armies is assessed then there is no doubt that the best option for the Muslims would have been to retreat and save themselves, rather than to stand up and defend themselves. However, at that time, Allah the Almighty finally commanded the Holy Prophet ﷺ to fight back. This is mentioned in Chapter 22, Verses 40-41 of the Quran, where Allah says: 'Permission to fight is given to those against whom war is made, because they have been wronged and Allah indeed has power to help them Those who have been driven out from their homes unjustly only because they said, 'Our Lord is Allah' And if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty.

From these verses it becomes clear that when those who had been remorselessly targeted were given permission to fight it was given in order to not only defend themselves but in order to safeguard all religions. And so the second reason permission for war was granted was that if the oppressors had not been forcefully repelled then the enemies of religion would not have let Christians live in peace, nor Jews, nor Muslims and nor the people of any other religion. The truth was that these opponents of Islam wished to eliminate all peace-loving people and instead engulf the world in strife and disorder for their own personal gains.

It was upon this background that Allah told the Muslims to not be afraid and that the powerful Makkan army would be defeated because Allah's Help was with the Muslims. History testifies to the fact that with the Help of God, the few and entirely ill-equipped Muslims were able to defeat their opponents who had wished to destroy the peace of the world. Where on the one hand, this was a victory for Islam it was also a timeless triumph for every person who desires for peace to be established in the world. It was a victory for every person who desires for human values to be preserved and it was a victory for all people who believe religion to be a force for good and establishing peace in the world.

During the life of the Holy Prophet Muhammad ﷺ and during the respective eras of his four Khalifas (the Rightly Guided Successors), history testifies to the fact that the wars fought by the Muslims were only fought to end cruelty and to establish peace in the world. They were never fought as a means of inflicting cruelty, injustice or terrorism. When the era of the Khilafat of the Rightly Guided Successors came to an end, in its place a form of monarchy was established. Regrettably, during that era the majority of wars were fought for political or worldly reasons. However, it must be made clear that those wars fought to expand kingdoms and to increase power were not in any way fought in accordance with the teachings of Islam as taught by the Holy Quran.

In a similar vein, the actions of Muslim governments or opposition rebel groups today cannot be said to reflect or represent the teachings of Islam in any shape or form. I say without any hesitation that the acts of certain extremist Muslims today, which they conduct in the name of Islam, are actually only serving to defame Islam and religion itself. If people follow such a religious ideology it is quite clear that religion or God cannot play a positive role in establishing peace in the world. In-deed, we would have to admit that those people who say that religion has been a cause of spreading disorder in the world have been proved correct.

However, my faith in my religion increases when I read the prophecies and guidance of the Quran and of the Holy Prophet ﷺ about the latter days. Both the Quran and the Holy Prophet ﷺ prophesied that a time would come when Muslims would forget the true teachings of Islam

and would not follow the Quran. They further prophesied that those Muslims, who would call themselves religious clerics and leaders, would in reality be the source of strife, corruption and disorder. This is exactly what we are witnessing today. As I have said when I observe all of this, my faith does not diminish but rather increases.

I do not become frustrated and nor do I lose hope, because where the Quran and the Holy Prophet ﷺ prophesied about the dire state of today's world, they also gave glad tidings that for sake of reviving true Islam, a person would be sent from amongst the Muslims who would be the Promised Messiah and the Imam Mahdi (the Guided One). He would be sent to end all religious wars, and at every level of society would transform all forms of cruelty into peace and harmony. He would work tirelessly to fulfill these noble objectives and would infuse the true spirit of Is-lam amongst his followers. That true spirit has been outlined in the following verse of the Quran where it says: 'O ye who believe! Be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear Allah. Allah is aware of what you do'.
(The Holy Quran, Ch:5, V:9)

Thus, this verse outlines the necessity for always being fair and just. The standard of justice required is that even if you have to testify against yourself, your parents or your loved ones, you must do so (The Holy Quran, Ch.4:V.36.) without hesitation, because such justice is a guarantor for establishing peace. This is the standard that Allah the Almighty has taught in the Quran; but the question is whether such a high standard can ever really be achieved ?

As I mentioned earlier, the Quran and the Holy Prophet ﷺ prophesied that a time of disorder, chaos and corruption would befall the world and we can see with our own eyes the way in which this has been fulfilled to the letter. Indeed, it is a great proof that the truthful Word of God has been clearly manifested. In the same way, along with the revival of the faith, which is to occur through the Promised Messiah and Mahdi, this perfect standard of justice will also be established in the world whereby the enmity of a nation will not prove an obstacle in the establishment of justice.

We, Ahmadi Muslims, are fortunate that we not only have faith in these prophecies, but we also have a firm belief that the person who was to be sent by God Almighty has come in the person of our Community's Founder, Hazrat Mirza Ghulam Ahmad عليه السلام of Qadian. We further believe that the task of reviving Muslims, which was started by the Promised Messiah, is continuing today through the institution of Khilafat - that is the system of spiritual succession. The truth of the Promised Messiah was proved through God's help and support and countless Divine signs in his favour.

One of the signs was an increase in earthquakes and other natural disasters resulting from the fact that mankind had forgotten its Creator and because of the widespread disorder and strife in the world. History proves that the numbers of natural disasters in the past century has exceeded those of previous centuries. Another sign was a prophecy by the Promised Messiah relating to the downfall of the Tsar of Russia. It was prophesied that due to the Tsar's brutalities, he would be stripped of his title and reign. As history shows, this also came true. A third prophecy was about the world wars. We have witnessed two World Wars. If we do not mend our ways and recognise our Creator we will witness more of such wars and their horrific consequences. All these prophecies prove that he was a warner from God sent to reform man and bring him towards the right path.

Further, it is quite clear that without the Help of God, a claimant from a small and remote village in India could not have become renowned throughout the world. And following his demise, without God's help he could not have left behind such a flourishing Community. A Community which, due to being firmly attached to the institution of Khilafat, was furthering his mission throughout the world, which was to develop a relationship between mankind and God Almighty and of fulfilling the rights of mankind whilst upholding the very highest standards of justice. The Ahmadiyya Community has very limited resources and so without God's Help its message could not have spread to the comers of the world.

Thus, where on the one hand this all proves the

existence of God, on the other it shows that the Ahmadiyya Muslim Community has been firmly blessed with Divine help and support. Today, it is the members of the Ahmadiyya Community who are making great financial sacrifices in an effort to help others and arc even sacrificing their lives in an effort to establish and maintain peace in the world. In some countries our Community is severely persecuted and the most horrific cruelties arc perpetrated against us, but we do not react or retaliate in any way through which the peace of society could be put at any risk.

This is undoubtedly because we act upon the Divine teachings of the Quran which were perfectly outlined and explained by the Founder of our Community. And so it is my prayer that the world comes to understand the need of the time. 1 hope and pray that we, who are the representatives of different faiths and religions, and who have gathered here today to particularly demonstrate these loving teachings, all strive towards worshipping the One God, by treating His Creation with justice and by fulfilling their due rights. Certainly, these are the original teachings of all religions.

We should utilise all of our resources and capabilities to foster a better society, to help God's Creation and to spread love, affection and peace at every level. The urgent and critical need of the world today is to establish peace and faith in God. H the world understood this reality then all countries, whether large or small, would not, in the name of defence spending, allocate millions and billions of dollars to expand their military capabilities. Rather, they would spend that wealth to feed the hungry, to provide universal education and to improve the living standards of the developing world.

If we assess today's world in a fair manner then we must accept that even the economies of the developed world have become uncertain and unstable. The spending power of the members of the public has vastly diminished, living here in the Western or developed world, interviews are shown on television where it is said that in the past families used to be able to eat out regularly, but never mind eating out, now they are even forced to go hungry at home on occasions. It is simply not possible for them to eat and live as comfortably as before and the reason for this is that countries are prioritising their defence and military budgets over their social welfare budgets. There is a greater desire to send armies to foreign countries thousands of miles away and to send weapons rather than paying attention to alleviating the problems on one's own doorstep and of solving the problems of a nation's own people.

Thus, disorder is not being spread by religion, but it is actually being spread as a result of political games and ambitions and the fact that peoples and nations are seeking to assert their superiority over one another. Thus, it is the urgent need of the time that all people and all nations pay heed to this; otherwise the world stands on the brink of an unimaginable destruction. Some of the destruction we see in the world today is self-inflicted, whilst some are due to the horrific consequences of natural disasters.

And so in order to protect ourselves and to save mankind we need to turn towards God Almighty and we need to attach ourselves to the Living God Who did not forsake the Prophet Moses and his people and nor did He forsake the Prophet Jesus and his disciples. Nor have true Muslims been deprived from attaining the blessings of God and seeing their prayers accepted.

These are not old stories or myths of the past but in fact God is an Ever-Living God who is alive today. The Promised Messiah has taught us that God continues to speak to His righteous people and shows them His true signs. Hence, it is our duty to pay heed to the words of the Reformer of the Age and recognise our God in the true spirit. We bear witness that God did show His signs through the Promised Messiah and continues to do so today.

At the end I would like to say that instead of laying the blame for our mistakes upon God and upon our religions, we should take a look in the mirror and assess our own shortcomings.

With these words, I would like to once again thank all of the guests for taking the time to come and listen to what I have said today. Thank you very much."

Verses about Compassionate Living in the Quran

By Zia Shah

As only the Islamophobes, who hate Islam or those Muslims, who want to enforce Shariah Law, of their imagination, by hook or crook, make headlines, the compassionate teachings of the Holy Quran are lost to the ordinary, non-Muslim observer.

The Holy Quran talks about One God and one human family.

Here, I want to stress the Quranic message of compassion, love and kindness by cataloguing, as many verses, as I can, realizing that it can never be an exhaustive list as other readers will continue to find new ideas of mercy and grace in other verses of the Holy Quran.

The Quran stresses that righteousness is not in precise observance of the rituals but in acts of compassion and kindness. It says that the litmus test for true belief and genuine worship is that it leads to compassionate living:

1. It is not righteousness that you turn your faces to the East or the West, but truly righteous is he who believes in Allah and the Last Day and the angels and the Book and the Prophets, and spends his money for love of Him, on the kindred and the orphans and the needy and the wayfarer and those who ask for charity, and for ransoming the captives; and who observes Prayer and pays the Zakat; and those who fulfil their promise when they have made one, and the patient in poverty and afflictions and the steadfast in time of war; it is these who have proved truthful and it is these who are the God-fearing. ***(Al Quran 2:178)***

Every Friday in the second part of the sermon, Muslims all over the world hear a verse, which stresses, justice, kindness and natural mutual love as among the closest blood relatives:

2. Indeed, Allah enjoins justice, and the doing of good to others; and giving like kindred; and forbids indecency, and manifest evil, and wrongful transgression. He admonished you that you may take heed. ***(Al Quran 16:91)***

Allah says that to be godly is to be compassionate. He makes His relationship or His Providence to the common man, conditional to common human compassion, by claiming that those, who wish to find Him, will succeed only if they are kind and compassionate to the common people:

3. And as for those who strive in Our path — We will surely guide them in Our ways. And Indeed, Allah is with those who are of service to others. ***(Al Quran 29:70)***
4. Indeed, Allah is with those who are righteous and those who do good. ***(Al Quran 16:129)***

Allah says that we should be the first and take initiative to do good to others, but, if others have been kind to us, in the first place, we have no choice, but to return the favour:

5. The reward of goodness is nothing but goodness. ***(Al Quran 55:61)***

In one of the verses, which is recited at the time of marriage ceremony, Allah links the responsibility owed to Him to kind treatment of the in-laws relationships:

6. O ye people! fear your Lord, Who created you from a single soul and created therefrom its mate, and from them twain spread many men and women; and fear Allah, in Whose name you appeal to one another, and be mindful of your duty to Allah, particularly respecting ties of relationship. Verily, Allah watches over you. ***(Al Quran 4:2)***

In the very beginning of every chapter or Sura of the Holy Quran, except one, we read, “In the name of Allah, the Gracious, the Merciful.”
Allah is not only the Gracious and the Merciful, but, also wants humanity to be gracious and merciful, to each other, in their spheres and this can be inferred from many verses of the Holy Quran.
As this verse is in the beginning of 113 chapters,

except for Sura Taubah and in the middle of one Sura, it says:

7-120. In the name of Allah, the Gracious, the Merciful.

Let me make a suggestion here, now, that we have 120 instructions from the All Knowing God, to be kind, merciful and compassionate.

Anyone, who has conscious or unconscious desire to benefit from political Islam, should first try this repeated teaching of being compassionate for a few decades. May be it will assuage his or her political ambition and bring him or her to true teachings of Islam.

The Holy Quran suggests compassion and kindness to be a recipe to turn ones enemies into bosom friends:

121-122. And good and evil are not alike. Repel evil with that which is best. And lo, he between whom and thyself was enmity will become as though he were a warm friend. But none is granted it save those who are steadfast; and none is granted it save those who possess a large share of good. ***(Al Quran 41:35-36)***

Now, I am going to catalogue all occurrences of the word "Mohsin," in Arabic, in the Quran, in singular or plural form, as it means, one who does good and is of service to others. Two of these occurrences have already been counted above and I will not repeat those here:

123. It shall be no sin for you if you divorce women while you have not touched them, nor settled for them a dowry. But provide for them — the rich man according to his means and the poor man according to his means — a provision in a becoming manner, an obligation upon the virtuous. ***(Al Quran 2:237)***

124. Those who spend in prosperity and adversity, and those who suppress anger and pardon men; and Allah loves those who do good. ***(Al Quran 3:135)***

125. So Allah gave them the reward of this world, as also an excellent reward of the next; and Allah loves those who do good. ***(Al Quran 3:149)***

126. And who is better in faith than he who submits himself to Allah, and he is a doer of good, and follows the religion of Abraham, the upright? And Allah took Abraham for a special friend. ***(Al Quran 4:126)***

127. So, because of their breaking their covenant, We have cursed them, and have hardened their hearts. They pervert the words from their proper places and have forgotten a good part of that with which they were exhorted. And thou wilt not cease to discover treachery on their part, except in a few of them. So pardon them and turn away from them. Surely, Allah loves those who do good. ***(Al Quran 5:14)***

128. So Allah rewarded them, for what they said, with Gardens beneath which streams flow. Therein shall they abide; and that is the reward of those who do good. ***(Al Quran 5:86)***

129. On those who believe and do good works there shall be no sin for what they eat, provided they fear God and believe and do good works, and again fear God and believe, yet again fear God and do good. And Allah loves those who do good. ***(Al Quran 5:94)***

130. And We gave him Isaac and Jacob; each did We guide aright, and Noah did We guide aright a foretime, and of his progeny, David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward those who do good. ***(Al Quran 6:85)***

131. And remember the time when We said: "Enter this village and eat therefrom — wherever you will — plentifully; and enter the gate submissively and say: 'God! forgive us our sins.' We shall forgive you your sins and We shall give increase to those who do good. ***(Al Quran 2:59)***

132. And create not disorder in the earth after it has been set in order, and call upon Him in fear and hope. Surely, the mercy of Allah is nigh unto those who do good. ***(Al Quran 7:57)***

133. And when it was said to them, "Dwell in this town and eat therefrom wherever you will, and say, 'God! lighten our burden,' and enter the gate in humility, We shall forgive you your sins, and surely We shall give increase to those who do good." ***(Al Quran 7:162)***

134. No blame lies on the weak, nor on the sick, nor on those who find naught to spend, if they are sincere to Allah and His Messenger. There is no cause of reproach against those who do good deeds; and Allah is Most Forgiving, Merciful. ***(Al Quran 9:91)***

135. It was not proper for the people of Medina and those around them from among the Arabs of the desert that they should have remained behind the Messenger of Allah or that they should have preferred their own lives to his. That is because there distresses them neither thirst nor fatigue nor hunger in the way of Allah, nor do they tread a track which enrages the disbelievers, nor do they cause an enemy any injury whatsoever, but there is written down for them a good work on account of it. Surely, Allah suffers not the reward of those who do good to be lost. ***(Al Quran 9:120)***

136. And be thou steadfast; for surely, Allah suffers not the reward of the righteous to perish. ***(Al Quran 11:116)***

137. And when he attained his age of full strength, We granted him judgment and knowledge. And thus do We reward the doers of good. ***(Al Quran 12:23)***

138. And with him there entered the prison two young men. One of them said, 'I saw myself in a dream pressing wine.' And the other said, 'I saw myself in a dream carrying upon my head bread of which the birds are eating. Inform us of the interpretation thereof; for we see thee to be of the righteous.' ***(Al Quran 12:37)***

139. And thus did We establish Joseph in the land. He dwelt therein wherever he pleased. We bestow Our mercy on whomsoever We please, and We suffer not the reward of the righteous to perish. ***(Al Quran 12:57)***

140. They said, 'O exalted one, he has a very aged father, so take one of us in his stead; for we see thee to be of those who do good.' ***(Al Quran 12:79)***

141. They replied, 'Art thou Joseph?' He said, 'Yes, I am Joseph and this is my brother. Allah has indeed been gracious to us. Verily, whoso is righteous and is steadfast — Allah will never suffer the reward of the good to be lost.' ***(Al Quran 12:91)***

142. Their flesh reaches not Allah, nor does their blood, but it is your righteousness that reaches Him. Thus has He subjected them to you, that you may glorify Allah for His guiding you. And give glad tidings to those who do good. ***(Al Quran 22:38)***

143. And when he reached his age of full strength and attained maturity, We gave him wisdom and knowledge; and thus do We reward those who do good. ***(Al Quran 28:15)***

144. A guidance and a mercy for those who do good. ***(Al Quran 31:4)***

145. And he who submits himself completely to Allah, and is a doer of good, he has surely grasped a strong handle. And with Allah rests the end of all affairs. ***(Al Quran 31:23)***

146. 'But if you desire Allah and His Messenger and the Home of the Hereafter, then truly Allah has prepared for those of you who do good a great reward.' ***(Al Quran 33:30)***

147. Thus indeed do We reward those who do good. ***(Al Quran 37:81)***

148. 'Thou hast indeed fulfilled the dream.' Thus indeed do We reward those who do good. ***(Al Quran 37:106)***

149. Thus do We reward those who do good. ***(Al Quran 37:111)***

150. And We bestowed blessings on him and Isaac. And among their progeny are some who do good and others who clearly wrong themselves. ***(Al Quran 37:114)***

151. Thus indeed do We reward those who do good. ***(Al Quran 37:122)***

152. Thus indeed do We reward those who do good. ***(Al Quran 37:132)***

153. They will have with their Lord whatever they desire; that is the reward of those who do good. ***(Al Quran 39:35)***

154. "Or lest it should say, when it sees the punishment, 'Would that there were for me a return to the world, I would then be among those who do good!'" ***(Al Quran 39:59)***

155. And before it there was the Book of Moses, a guide and a mercy; and this is a Book in the Arabic language fulfilling previous prophecies, that it may warn those who do wrong; and as glad tidings to those who do good. ***(Al Quran 46:13)***

156. Receiving what their Lord will give them; for they used to do good before that. ***(Al Quran 51:17)***

157. Thus surely do We reward those who do good. ***(Al Quran 77:45)***

158. Nay, whoever submits himself completely to Allah, and is the doer of good, shall have his reward with his Lord. No fear shall come upon such, neither shall they grieve. ***(Al Quran 2:113)***

159. And spend for the cause of Allah, and cast

not yourselves into ruin with your own hands, and do good; surely, Allah loves those who do good. *(Al Quran 2:196)*

When it comes to the specifics, as to who is most deserving of our compassion and kindness, the Holy Prophet Muhammad, may peace be on him, advised in favour of the mothers. There is a popular Hadith that almost every Muslim knows. A companion of the Prophet ﷺ asked him, "Who is most deserving of my good treatment?" "Your mother," said the Prophet ﷺ. Companion asked and then after her? "Your mother," repeated the Prophet ﷺ. It was only on the fourth query that the Prophet ﷺ said, "Your father."
Those who accuse Islam of gender inequality have perhaps not heard of this Hadith!

A few verses about kindness towards the parents are as follows:

160. And remember the time when We took a covenant from the children of Israel: 'You shall worship nothing but Allah and show kindness to parents and to kindred and orphans and the poor, and speak to men kindly and observe Prayer, and pay the Zakat;' then you turned away in aversion, except a few of you. *(Al Quran 2:84)*

161. They ask thee what they shall spend. Say: 'Whatever of good and abundant wealth you spend should be for parents and near relatives and orphans and the needy and the wayfarer. And whatever good you do, surely Allah knows it well.' *(Al Quran 2:216)*

162. And worship Allah and associate naught with Him, and show kindness to parents, and to kindred, and orphans, and the needy, and to the neighbour that is a kinsman and the neighbour that is a stranger, and the companion by your side, and the wayfarer, and those whom your right hands possess. Surely, Allah loves not the proud and the boastful. *(Al Quran 4:37)*

163. Say, 'Come, I will rehearse to you what your Lord has forbidden: that you associate not anything as partner with Him and that you do good to parents, and that you kill not your children for fear of poverty — it is We Who provide for you and for them — and that you approach not foul deeds, whether open or secret; and that you kill not the life which Allah has made sacred, save by right. That is what He has enjoined upon you, that you may understand. *(Al Quran 6:152)*

'164. Our Lord, grant forgiveness to me and to my parents and to the believers on the day when the reckoning will take place.' *(Al Quran 14:42)*

165. Thy Lord has commanded, "Worship none but Him, and show kindness to parents. If one of them or both of them attain old age with thee, never say unto them any word expressive of disgust nor reproach them, but address them with excellent speech. *(Al Quran 17:24)*

166. And We have enjoined on man kindness to his parents; but if they strive to make thee associate that with Me of which thou hast no knowledge, then obey them not. Unto Me is your return, and I shall inform you of what you did. *(Al Quran 29:9)*

167. And We have enjoined on man concerning his parents — his mother bears him in weakness upon weakness, and his weaning takes two years — 'Give thanks to Me and to thy parents. Unto Me is the final return. *(Al Quran 31:15)*

168. And We have enjoined on man to be good to his parents. His mother bears him with pain, and brings him forth with pain. And the bearing of him and his weaning takes thirty months, till, when he attains his full maturity and reaches the age of forty years, he says, 'My Lord, grant me the power that I may be grateful for Thy favour which Thou hast bestowed upon me and upon my parents, and that I may do such good works as may please Thee. And make my seed righteous for me. I do turn to Thee; and, truly, I am of those who submit to Thee.' *(Al Quran 46:16)*

169. It is made lawful for you to go in unto your wives on the night of the fast. They are a garment for you, and you are a garment for them. *(Al Quran 2:188)*

170. Consort with them in kindness; and if you dislike them, it may be that you dislike a thing wherein Allah has placed much good. *(Al Quran 4:20)*

What does the Quran says about the weakest in our society, the orphans? Here, are a few verses:

171. And they ask thee concerning the orphans. Say: 'Promotion of their welfare

is an act of great goodness. And if you intermix with them, they are your brethren. And Allah knows the mischief-maker from the reformer. And if Allah had so willed, He would have put you to hardship. Surely, Allah is Mighty, Wise.' ***(Al Quran 2:21)***

172. And if you fear that you will not be fair in dealing with the orphans, then marry of women as may be agreeable to you, two, or three, or four; and if you fear you will not deal justly, then marry only one or what your right hands possess. That is the nearest way for you to avoid injustice. ***(Al Quran 4:4)***

173. And when other relations and orphans and the poor are present at the division of heritage, give them something therefrom and speak to them words of kindness. ***(Al Quran 4:9)***

174. And they seek of thee the decision of the Law with regard to women. Say, Allah gives you His decision regarding them. And so does that which is recited to you in the Book concerning the orphan girls whom you give not what is prescribed for them and whom you desire to marry, and concerning the weak among children. And He enjoins you to observe equity towards the orphans. And whatever good you do, surely Allah knows it well. ***(Al Quran 4:128)***

175. So the orphan, oppress not. ***(Al Quran 93:10)***

The Holy Quran advises us to be compassionate to anyone who asks for our favour:

176. `And him who seeks thy help, chide not. ***(Al Quran 93:11)***

Continuing with verses about kindness and compassion in general:

177. Those who believe and do good deeds — the Gracious God will create love in their hearts. ***(Al Quran 19:97)***

National Aamila Majlis Ansarullah UK 2015

Hazrat Khalifatul Masih V (aba) has very graciously approved the following National Aamila of Majlis Ansarullah, UK for 2015. May Allah guide and enable them to discharge their duties to the best of their abilities, Ameen.

Sadr Majlis Ansarullah UK	Ch. Waseem Ahmad
Naib Sadr (Awwal)	Dr Ch Ijaz Ur Rehman
Naib Sadr	Mansoor Ahmed Kahlon
Naib Sadr	Ch Rafiq Ahmad Javed
Naib Sadr	Zaheer Ahmed Jatoe
Naib Sadr (Safe Doem)	Tommy Kallon
Muavin Sadr	Amir Anees
Muavin Sadr	Khalid Mahmood Amir
Muavin Sadr	Faheem Anwar
Qaid Amoomi	Muhammad Mahmood Khan
Add Qaid Amoomi	Rafi Ahmad Bhatti
Qaid Tajneed	Rafiq Akhtar Rosy
Qaid Tabligh	Shakil Ahmad Butt
Add Qaid Tabligh	Munir Ahmad Raja
Add Qaid Tabligh	Afzaal Rabbani
Qaid Tarbiyyat	Sh Rafiq Ahmad Tahir
Addl Qaid Tarbiyyat	Dabir Ahmad Bhatti
Qaid Ishaaat	Mahmood Ali Mirza
Qaid Taleem	Ch Asmet Ullah
Qaid Taleem-ul-Quran	Muhammad Ishaq Nasir
Qaid Nau Mubaeen	Dr Mansoor Ahmad Saqi
Qaid Maal	Ch Abdul Mannan Azhar
Addl Qaid Maal	Muzaffar Ahmed Chattha
Qaid Tehrik-e-Jadid	Abdul Latif Rana
Qaid Waqf-e-Jadid	Mubarik Ahmad Cheema
Qaid Isaar	Fayyaz Ahmad Malhi
Addl Qaid Issar	Muzaffar Hussain
Qaid Zehanat & Sehat Jismani	Anas Ahmad Butt
Zaeem Ala London	Khalid Mahmood
Auditor	Miyan Mansur Mannan
Rukne Khasoosi	Mirza Abdul Rasheed
Rukne Khasoosi	Mirza Mujeeb Ahmad
Rukne Khasoosi	Ch Muhammad Ibrahim
Rukne Khasoosi	Zia Ul Haq Qureshi
Rukne Khasoosi	Abdul Basit Rajpoot

Regional Nazmeen Year 2015

Zaeem Ala Baitul Futuh	Kaleem Anjum Ch
Zaeem Ala Baitul Noor	Ahmad Naseer ud Din
Reg Nazim North East	Dr Muzaffar Ahmad
Reg Nazim North West	Muhammad Kashif
Reg Nazim Scotland	Tahir Naseem Ahmed
Reg Nazim Midland	Syed Imtiaz Ahmed
Reg Nazim South West	Munawar Ahmed Mughal
Reg Nazim Islamabad	Dr Rizwan Ahmed Ch
Reg Nazim Hertfordshire	Usman Ahmed Ch
Reg Nazim East	Col. (Rtd) Shahid Latif
Reg Nazim South	Tariq Majeed
Reg Nazim Middlesex	Naeem Ahmad Tahir

THE PURPOSE OF MAN'S LIFE

By Dr Karimullah Zirvi (Part 1)

Different people, being shortsighted and lacking high resolve, appoint different purposes for their lives and most of them limit themselves to worldly goals and ambitions. However, the real purpose of life that God Almighty has appointed for man, as mentioned in the following verse of the Holy Qur'an, is to worship God Almighty:

"And I have not created the Jinn (chiefs) and the men (common people) but that they may worship Me" ***(51:57)***

Thus, the true purpose of man's life is the worship of God, His understanding and complete devotion to Him. It is obvious that man is not in a position to appoint the purpose of his own life, for he does not come into the world of his own accord, nor will he depart there from of his own will. He is a creature of God, and the One Who created him and invested him with better and higher faculties than those of all other animals has also appointed a purpose for his life. Whether anyone penetrates to it or not, the purpose of man's creation without a doubt is the worship and the understanding of God and complete devotion to Him.

(The Philosophy of the Teachings of Islam, p 106, Published: 1996)

Various traditions of the Holy Prophet , which are basically an explanation of the above verse of the Holy Qur'an, further explain the purpose of life. God Almighty revealed to the Holy Prophet (saw) the purpose of the creation of man, which is stated n the following tradition of the Holy Prophet , which is as: "I was a hidden treasure then I decided that I be recognized and the world may know me, therefore, I Created Adam." Another saying of the Holy Prophet which describes the purpose of creation of man is as follows:

God has Created Adam in His own Appearance.

The verse of the Holy Quran ***(51:57)*** and the traditions of the Holy Prophet mentioned above clearly establish that the purpose of man's creation is that he should obey God. It is, therefore, imperative that one should keep this purpose constantly in mind. According to Islam, the object of human life is its complete spiritual transition, to worship One God and serve His creations. It teaches that everyone has the seed of perfect development, and it rests solely with a person to achieve or realize the full potential, or let it remain unaccomplished. Islam does not support the idea that man is born in sin. Humans are the best of creation, according to Islam. God Almighty says in the Holy Qur'an: Surely, We have created man in the best of creative plans. ***(95:5)***

Hadrat Khalifatul Masih IV gave this response to the following question from a Christian: What is the purpose of life according to the Islamic faith? He stated: "The purpose of life should be the same in all Divinely revealed faiths. It has to be so because in the faiths that have originated from God, the purpose cannot differ - that is impossible. This is exactly what the Holy Qur'an has mentioned. It states that all religions, whatever they were, wherever they originated, in whatever age, they all taught the same basic fundamentals that the purpose of life is to return to God consciously, not through death -- by paying homage to God, and by worshipping Him with all sincerity, without calling on any partners alongside God.

God Almighty says in the Holy Qur'an: "O ye men! worship your Lord Who created you and those who were before you, that you may become righteous; Who made the earth a bed for you, and the heaven a roof, and caused water to come down from the clouds and therewith brought forth fruits for your sustenance. Set not up, therefore, equals to Allah, while you know" ***(2:22-23)***

So if one is sincere in his dedication to worship of the One and only God, he is fulfilling the first message, which is given by all the Prophets of God, everywhere in the world, that the purpose of life is to worship God Almighty.

The following verse of the Holy Qur'an ***(51:57)*** specifically speaks of this purpose: "And I have not created the Jinn (chiefs) and the men (common people) but that they may worship Me ***(51:57)***. In this verse, God Almighty states that I have not created man, mighty or meek, but for the sake of worshipping Me.

At first glance, this purpose appears to be rather a selfish one, but upon deeper consideration it

becomes totally different from what it initially seemed. The phrase 'to worship Him' needs to be clearly understood. Here, the English word 'worship' is misleading - in Arabic it does not have the same connotations. Worship is not just to formally bow to someone, to a thing, or to a god, or whatever. Worship means to completely divest oneself of all rights of ownership, to admit that these rights belong to God, not to us, because the word 'worship' in Arabic has the same root as the Arabic word 'Abd, which means 'a slave'. Now, the definition of a slave is one who does not possess even his own body - whatever he earns goes to his master. This common root is significant in understanding the meaning of worship in Islamic terminology. The meaning now becomes much broader and rises high above that which may have been assumed in the beginning, i.e., just to bow to God and all will be well is not at all a correct assumption. God reminds us that everything He has created belongs to Him; you will return to Him one day, and in that, you have no option. God says return to Me before that day and divest yourself completely of all your properties and possessions, even that which you desire to possess and submit it to God - this is worship.

The second meaning of worship is to follow somebody - to follow in the tracks of someone. So, the second meaning of worship would be to follow the attributes of God because, if He is the Master, you must know what the Master's desires are and you must respond accordingly. Here the meaning of worship is to understand what God requires of us and to do exactly as He requires. This is not a selfish concept from the vantage point of God. This is done for the sake of man, because all the advantages are gained by man, not by God. This aspect has been further clarified in the Holy Qur'an to remove any misunderstanding about this purpose. In the
Holy Qur'an, God states that even if He had not created man or even if all humanity had rejected Him, it would still not make the slightest dent in God's Sovereignty, because there exist, in far greater number, other living forms like the angels and other spirits who bow to God without any question, who submit to Him as if it is ingrained in them - and it is ingrained in them. If this was the purpose, why should God have created man at all - He had plenty of other living beings to bow to Him. So the creation of man is for the sake of man and not for the sake of God. Its purpose is to be of benefit, not to God, but to man, because whoever gains nearness to Him becomes more beautiful."
(Review of Religions, December, 1997)

The true purpose of a human being's life is the worship of God, the attainment of His understanding and complete devotion to Him. He should follow him perfectly as a slave follows his master. Allah has created human beings with the faculties that are appropriate for this aim, and revealed the Holy Qur'an so that he may seek Allah through it. Thus, a Muslim's first duty is to serve His Creator; to worship Him and to follow His commands. This is known as "Haququllah ".

His second duty is to serve humanity, "Haququl 'Ibad ", for this is a part of worship. A Muslim can show his love for His Creator by expressing love and compassion for all His creation.

MEANS OF ATTAINING PURPOSE OF LIFE

Man has been given a lease of life on this planet for the primary purpose of cultivating within himself Divine attributes, whereby he may become an embodiment of righteousness, shedding heavenly light wherever he treads. There is no worthier goal in life than the acquisition of holiness and righteousness, which Muslims have been exhorted to cultivate through obedience to the Laws of God Almighty. God Almighty has not only clearly stated the purpose of man's life but He has also guided mankind through His Messengers and Books (Divine Scriptures) to the means of achieving the purpose of life. The object of human existence, being the winning of Allah's pleasure, the means for the attainment thereof is obedience to Allah, and the visible illustration of that ideal is to be found in the Holy Prophet (saw) (saw). Thus, the highest spiritual awards are attainable only through obedience to Allah and the Holy Prophet (saw).

God Almighty states in the Holy Qur'an: “And whoso obeys Allah and this Messenger of His shall be among those on whom Allah has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent companions are these”. (4:70)

This verse of the Holy Qur'an reveals that the doors are even open to the higher realms of spiritual attainment, wherein lie terraces of blessings as far as the eye of the soul can see, because both in this life and in the next life, rewards are graded according to individual achievement.

(To be continued in next edition)

Cardiff Mosque

Responsibility to fund the construction of Cardiff Mosque is entrusted to Majlis Ansarullah UK.

All Ansar are requested to be a part of this blessed project. JazakAllah

بسم الله الرحمن الرحيم



Majlis Ansarullah UK

Tabligh Newsletter

November – December 2014

South West Region

Tabligh Exhibition by Majlis Cardiff



Exhibition in National Assembly Wales

The theme of our exhibition was "Introduction to Ahmadiyya Muslim Community UK" and it was held in the "National Assembly of Wales, Cardiff" from October 16th - 20th. The opening ceremony was performed by Mr Andrew RT Davies, the leader of The Conservative Party in National Assembly of Wales. Other dignitaries present were, AM Mohammad Asghar (Shadow Minister for Equality Wales), AM Nick Ramsay (Shadow Minister for Finance Wales), AM Mark Isherwood, AM Christine Chapman and Roger Abraham, Somerset Police Representative.



A guest addressing the gathering

After Tilawat and English translation by Mr. Saeed Ahmed Zafar, Mr. Munawar Mughal, Regional Nazim South West, welcomed the guests. In his speech, AM Mohammad Asghar appreciated the efforts of Ahmadiyya Muslim Community. AM Nick Ramsay and AM Mark Isherwood also showed interest in Qur'an exhibition in 18 languages.



Some members of Assembly during their visit to the Exhibition

AM Andrew Davies also visited the exhibition and appreciated the efforts of our community. Regional Amir South West, Mr. Mohammed Noman also addressed the ceremony and briefed guests about Jama'at and its activities in UK. The exhibition was visited by 380 persons. A key aspect of this event was Welsh translation of selected verses of Holy Qur'an and sayings of Holy Prophet ﷺ for the benefit of the local Welsh speaking guests.

North East Region

Cheque Presentation to a charity "Welcome Centre" by Majlis Huddersfield

Majlis Ansarullah Huddersfield North has been working closely with The "Welcome Centre" in Huddersfield for the last 2 years. This charity offers practical support, including food, toiletries,

bedding, household items and warm clothes to individuals and families in crisis. The people that are helped are facing loss in employment, debt, eviction, homelessness or are fleeing violence. Few have drug or alcohol problems or are struggling with mental or physical health issues. On November 4th, we met with Karen Selley, Manageress of The Welcome Centre, for cheque presentation. We highlighted that charity is a vital part of our faith and explained the excellent charity work done by Majlis Ansarullah UK organisation.



A view of cheque presentation



A view of gift presentation

We also presented Karen and her colleagues with a gift pack, consisting of "Life of Muhammad ﷺ", "World Crisis and The Pathway to Peace", a peace leaflet and chocolates. Pictures from the function have been circulated via social media and received many re-tweets on Twitter and we were informed that our donation of £500 would support fifty persons in food for a week.



Books Exhibitions by Majlis Hartlepool

1) Majlis Ansarullah Hartlepool has always been trying to bridge the gap and promote better understanding between people of different faiths by holding events like books and The Holy Qur'an exhibitions. At Thirsk on November 13th. At Northellerton on November 16th and At Northellerton on November 26th. 24 guests visited.

Islamabad Region



Tabligh Report Majlis Bournemouth

On November 17th we were invited to represent Islam at a religious studies event for Year 7 students at Thornden Community School, Chandlers Ford Southampton.

Syed M Arif Nasser Zaeem Majlis Ansarullah Bournemouth attended this event. Representatives of Christianity, Hinduism, Judaism and Islam were present. There was a Parish Vicar, a Rabbi, a Hindu lady and our representative. We were pleased to represent Islam.

Two hundred students were present. There were 12 different questions which each representative of a religion had to answer individually. Students took notes for their studies. Questions were like: "Why do you believe in your religion?"; "If you could change something about your religion what would it be"? We were the first to answer each question. The representatives of other religions often took ideas presented by us.

The event was well received by students and staff members. The teachers were part of an interfaith group from Southampton and in the past we gave them our literature for their school library.

www.ukmuslimsforpeace.com

www.lifeofmuhammad.org.uk

 **Report by Majlis Islamabad – Tabligh Stalls & Exhibition at Rodborough School Godalming & Islamabad**

1) A tabligh stall and a small exhibition were set up at this school. Actually it was a fun fair in school where Lajna Imaillah Islamabad arranged stall for fund raising. At the special request of Regional Nazim they allowed Ansãr to put up a very small tabligh stall with few posters on the back + "Life of Muhammad"ﷺ , "Pathway to Peace", other leaflets and literature. Five guests visited the stall.

2) On November 12th UK Jaidad Team had an open day for new proposed building plan in Islamabad. We arranged Ansãr tabligh stall on the venue. Twenty seven guests visited our stall. Regional Nazim held one to one discussion with 5 guests.

Baitul Noor Region

 **Eid Celebration & Qur'an Exhibition by Majlis Tooting**

Both events were organized on Sunday, Nov 16th at St. Boniface Church Hall, Tooting London. The program was divided into two sessions. The first session was from 01:00pm to 04:30pm. This was open for all. The second program was schedule to start from 05:30pm till 07:30pm in which special invitees were attending. Book stalls, posters, leaflets and Holy Qur'an in different languages were few of the main attractions. Banners with Qur'anic verses and traditions of Holy Prophet' ﷺ along with our motto "Love for All Hatred for None" impressed many attendees. Altogether 139 guests attended the event. Few VIPs present were:

Deputy Mayor of Wandsworth Council, Cllr. Richard Field, Councillor Sarah Mcdermott, parliamentary spokesperson, Dan Watkins for Tooting Constituency.

Dr. Ijaz-ur-Rehman, Naib Sadr Ansarullah UK, presided over this program. The program commenced with recitation of Holy Qur'an followed by English translation. Introductory speech was delivered by Naib Sadr Sb. Various VIP's spoke and encouraged the hard work and dedication displayed by Jama'at-e-Ahmadiyya as a whole. Two speakers praised our beloved Ameer-ul-Momineen's may Allah be his helper lecture delivered in the last peace symposium.

Maulana Naseem Bajwa Sahib spoke on the importance of Eid festivals in Islam and Jihad, The program concluded by silent prayer. Guests were presented with literature and different books like "Life of Muhammad ﷺ", "The Philosophy of Teachings of Islam", "World Crisis and The Pathway to Peace". VIPs were gifted with "Holy Qur'an". All guests went with this good impression that someone was striving for peace and tolerance in that materialistic world.



Dr. I. Rehman Sb Naib Sadr., Maulana N. Bajwa Sb. & a guest

Baitul Futuh Region

 **Eid party by Majlis New Malden**

This party was arranged on November 15th at the house of Wasim Bajwa Sahib in New Malden.

Fifteen Ansãr together with 3 Lajna arranged this event. The guests comprised of 12 children, 24 ladies and 21 Men (Total 57). Mr. and Mrs. Wasim Bajwa visited 100 families and invited neighbours to the Eid Party.

Discussion with guests on different issues went on continuously for three hours. Sadr Lajna UK also came for a short visit. Introduction to Jama'at was only provided when specifically asked otherwise it was just an Eid Milan Party which everyone enjoyed.



Guests enjoying the hospitality

 **Tabligh Event by Majlis New Malden**

Zaeem Majlis Nadeem Sahib planned this Tabligh Day on 9th November 2014 in the city of London.



Ch Rafiq Javeed Sb Naib Sadr. manning a stall



Ansār performing their duty

Seven stalls were set up, one at New Malden High Street, one at Exhibition Road, two at Leicester Square & three at Edgware Road. Fourteen Ansār participated. These stalls were visited by 54 people.

 **Eid Milan Party by Majlis New Malden**

Naib Zaeem Majlis Lower Morden, Nadeem Aalam managed Eid get together on November 15th at his house in Morden. He with his family invited around 40 neighbours but it was not successful. Only 2 guests attended this party.

Midland Region

 **Christmas Gifts to Church Leaders**

Wolverhampton Majlis organised visits to local neighbour Churches. The programme was intended to observe Church services and present gifts.

Christmas gifts included a box of chocolate, a card and a pen. Senior Pastor Bernad of Bethel Apostolic Church was presented a gift pack. Rev. Sarah Scofield of All Saints Church was also presented a gift.



Mr. Toby with Senior Pastor

London Region

 **Tabligh Report by Majlis Fazl Mosque**

Ziamat Fazl Mosque organised Tabligh Day on December 14th. It was decided that preference should be given to locally allocated villages as well to renowned places in and around Central London; where the concentration of the public is much higher than elsewhere. Few of the areas covered

by teams were Shepherd Bush, Westfield Shopping Centre, Westminster, Croydon, High Street and Mosley Village. By selecting these locations wisely allowed the teams to interact with a vast number of persons from various walks of life.



A Nasir explaining a point to a visitor



Interesting discussions with visitors

In total, 160 guests visited stalls, 24 Ansãr participated. 6 city stalls and 1 village visit were arranged by Majlis. In Shepherds Bush some none Ahmadi Arabs tried to disrupt our stalls but we received support from the public who were impressed by our message of peace.

Tabligh Report by Majlis Southside

Majlis Southside celebrated a successful Tabligh Day on December 13th and 14th. As usual, it was decided that preference should be given to places like underground Stations, High streets and Shopping Centres where the concentration of the public is higher than elsewhere. Few of the areas covered by the teams were Wandsworth High Street, Southside Shopping Centre, Mitcham and Brixton. The teams distributed season's greeting cards which allowed interaction with a vast number of people.

"Life of Muhammad" ﷺ and other books were distributed. Similarly, 4300 greeting cards were distributed while introducing AMA and referred to visitors to the **www.ukmuslimsforpeace.com** website for more details. 20 Ansãr participated in this successful event on both days. Few interesting incidents are reported below:



Two disabled visitors were presented with greeting cards. They felt happy and thanked us. One of them confirmed that he had already participated in our programs.

Two English ladies, while receiving greeting cards enquired about us. When introduced they showed deep interest in our community. They especially showed their concern on the issue of ISIS and unrest in gulf region. They asked us if you are doing so much then why doesn't your leadership come in front of the media and speak out. They were told that our leadership is continuously addressing various country heads including UK MPs, and UK Parliament. He has also shown the beautiful face of true Islam which we believe in. They promised to visit our website and shared their views.

Exhibition and Q&A by Majlis Putney


Khalid Mahmood Sb Zaeem-e-Aala London Region & Sheikh Rafiq Sb Qaid Tarbiyyat in discussion with guests

Majlis Putney organised an exhibition and a Q&A session on the hot topic of "**Stop the CRISIS**" in the village Claygate on January 11th. We printed 2,200 invitation letters, visited Claygate five times and presented invitation by hand to all houses, offices, shops, door to door in that village by 20 Ansãr and family members. We received 15 messages confirming their attendance.


Remarkable attendance at the event

The formal program started with the recitation of the Holy Qur'an and English translation, which was then followed by a short introduction of Ahmadiyyat by Sheikh Rafique ahmad Sb. Mr Mansoor Clark Murrabi Silsila presented a short briefing on ISIS from the addresses delivered by Hadhrat Amir-ul-Momineen May Allah be his helper on the Capitol Hill, the EU Parliament, the Peace Symposium and the letters sent to world leaders. He also referred to the book "Pathway to Peace". Then he invited the audience for questions. Many hands were raised and Mansoor sb. answered all the questions one by one and satisfied the guests.

The questions were about ISIS, Peace, Role of women in Islam, Islamic view on Peace, the second advent of the promised Messiah. Hall was resounded again and again with the clapping of the guests, which showed their high interest.

The chief guest invited the audience to join in silent prayer in their own way. Afterwards refreshments were served. During refreshments guests showed great interest and asked a lot of questions and had discussions. At the end the guests were very happy and said they had now a better picture of Islam. 53 non-Muslims guests including one councillor, one scientist, two teachers, two church representatives, social workers and other professionals participated. Twenty eight contacts were collected.

South Region

Qur'an exhibition in Croydon Town Centre by Majlis Thornton Heath on 05/10/2014

Around 44 Muslims and non-Muslims visited this exhibition. Eight Ansãr participated. People took keen interest in this exhibition & we were able to distribute books & literature to people belonging to various communities.

Qur'an Exhibition in Croydon Town Centre by Majlis Shirley on 26/10/2014.

17 Muslims and non-Muslims visited this exhibition. Five Ansãr were ready to meet and entertain the visitors. Different verses of Qur'an, displayed on 27 posters were attracting the attention of people. We distributed various leaflets & books.

Tabligh Forum organised by South Region on 27/10/2014.

South region organised Tabligh forum. 47 Ansãr were participated.


Qiadat Tabligh Team in 2014

North West Region

Cheque Presentation to Morecambe Bay Food Bank on November 11th 2014

This charity, which serves the people of Morecambe and Lancaster in the Northwest had won many awards in the past & appeared in local press and media as a result of its outstanding work.

Majlis Ansarullah delegation consisted of Muhammad Kashif, Regional Nazim, North West, Muhammad Shafiq, Zaeem of Blackburn and Mr Arif Ahmad, Zaeem of Spen Valley. The local coordinator of the Food Bank, Mrs Annette Smith, welcomed the delegation and showed them around the Food Bank which is housed inside the G.Y.M. Methodist Church.

A cheque for £500 was presented to the Food Bank as well as gifts and literature. A brief introduction of Majlis Ansarullah and how it works with Christian and other religious and non-religious groups was also explained.



Cheque presentation to "Food Bank"

Cheque Presentation to East Lancashire Hospice Blackburn on December 4th 2014,

Majlis Ansarullah was invited to present a cheque for £500 to East Lancs hospice. This charity offers a special way of caring for people suffering from life limiting illnesses throughout Blackburn, Darwen, Accrington and Clitheroe The East Lancs representative were Denis Gee, fund raising manager and her assistant Kimberly Clark. *Comment by Denise was "A very big thank you for the generous donation" After that all members visited the Hospice and met patients and staff.*



Cheque presentation to Hospice

East Region

Communities Faith Conference

This conference was organised on November 27th by Newham Borough Council at Old Town Hall Stratford London, where they invited us as representative of Ahmadiyya Muslim Community in Newham.



View of audience

There we had an opportunity to meet all councillors, Mayor of Newham, Sir Robin Wales, Stephen Timms MP and other senior officials of the Council. During group discussion we introduced our Jama'at and our activities particularly in area concerning general public. Newham Magazine reported about Jama'at participation in the conference.

Responsibilities of Regional Muntazim Tabligh / Naib Nazim Tabligh

1. In their capacity they will be incharge of regional tabligh team.
2. Select 3-4 members for the tabligh team & seek approval for their appointments from Zaeem-e-Aala/ Regional Nazim.
3. Divide work among tabligh team. Every member should be clear of their responsibilities.
4. Hold a monthly meeting with the regional tabligh team.
5. Collect weekly tabligh reports from all Majalis and send to Qiadat tabligh via email.
6. Send reports via email of Tabligh exhibitions/Q&A sessions and regional tabligh day's along with photographs to Qiadat tabligh.
7. Review the weekly/monthly reports from Majalis.
8. Detail reports of tabligh contacts and remarks received should be sent to Qiadat tabligh.
9. Motivate Majalis to implement their tabligh plans.
10. Tabligh plans at Majalis level using central plan as a guideline. Support & motivate underperforming Majalis.
11. Regional tabligh team should take part in Majalis tabligh activities.
12. Activate local Muntazim tabligh.
13. Appoint tabligh teams with Muntazim tabligh in large Majalis and appoint a Muntazim tabligh in small Majalis.

Responsibilities of Muntazim Tabligh for Majlis

1. Make a Tabligh plan at Majalis level using central plan as a guideline.
2. Ensure 100% participation of Ansãr in these programmes.
3. Carefully read and understand the tabligh guidance pack & ensure its implementation in spirit.
4. Send weekly tabligh activities reports to the region every week.
5. Detail reports of tabligh contacts and remarks received should be sent to Qiadat tabligh.
6. Every month you should organise tabligh activities at Majlis level.



"In the same way we believe that the sun will rise from the west. However, I have been shown in a dream that the meaning of the sun rising from the west is that the western countries which have been under darkness of disbelief and have lost their direction will be lightened with sun of the truth and they will get their share of Islam. I saw that I am in London city, where I am standing on a podium and I am making a speech in the English language giving strong arguments to establish the truth of Islam. After this, I caught many birds which were sitting on small tress. These birds were white in colour and their bodies were equal to the size of a partridge. So I interpreted in this way that perhaps not me, but my writing will spread in those people and many of the righteous English people will accept the truth of Islam."

(Izala e Auham, Roohani Khazain Vol.3 page 376-377)

An overview of Tabligh activities throughout UK

Reporting time : September to November 2014

S No.	Region	Number of						
		Visits (Villages)	Leaflets distributed	Stalls held	People visited stall	Q&A /Exhibition held	Contacts made	Ansār participant
1	London	49	28773	177	6208	2	670	588
2	Baitul Futuh	29	20299	81	5252	9	177	378
3	Baitul Noor	17	12507	70	1447	6	409	245
4	East	7	5830	9	815	2	11	59
5	Hertfordshire	3	1102	4	152	1	8	40
6	Islamabad	7	569	4	304	3	22	32
7	Middlesex	6	3055	28	903	4	8	64
8	Midland	18	4498	21	707	0	134	127
9	North East	26	14034	55	706	6	44	123
10	North West	4	4778	23	1058	2	45	93
11	South	15	9586	94	1218	7	83	383
12	South West	3	4032	7	890	5		50
13	Scotland	2	352	7	337	0		10
Grand total		**137**	**80642**	**403**	**13789**	**45**	**941**	**1604**

Qiadat Tabligh setup 2015

Qaid Tabligh

Mr Shakil Ahmad Butt - 07912360740

Additional Qaid Tabligh

Mr Afzaal Rabbani - 07460763162

Additional Qaid Tabligh

Mr Munir Ahmad Raja - 07578199882

Naibeen Qiadat Tabligh

Mr Shahbaz Ahmad	Mr Saghir Ahmad
Mr Abdul Rafay	Mr Muhammad Asim
Mr Naeem Sidiq	Mr Ramzan Muhammad
Mr Rana Abdul Wadood	Mr Qamar Ahmad
Mr Khalid Ahmad	Mr Khalid Munir
Mr Basharat A Abid Cheem	Mr Tayab Ahmad